

A SILENT RELIGION.

Dr. Talmage Sets Forth Its Evils in His Sermon.

Duty of Christians to Speak Out Heartily on the Side of Right—Denouncing Wrong.

(Copyright, 1901, by Louis Kloppe, N. Y.) Washington, Feb. 10.

In this discourse Dr. Talmage calls for a more democratic religion and a hearty speaking out on the right side of everything, Mark 9:28: "Thou dumb and deaf spirit, I charge thee, come out of him."

There has been much destructive agitation abroad in the world concerning the possession of evil spirits. Under the name of "dumb and deaf spirits" the tongue and madman speeches. When the influence was on the patient, he could not say a word—articulation was impossible. The spirit that captured this member of the household was a dumb spirit—no talker, by Christ—split abroad today and as lively and potent as in the New Testament times. Yet in all the realms of sermons I cannot find a discourse concerning this dumb devil, which Christ charged upon in my text, saying: "Come out of him."

There has been much destructive agitation abroad in the world concerning the possession of evil spirits. Under the name of "dumb and deaf spirits" the tongue and madman speeches. When the influence was on the patient, he could not say a word—articulation was impossible. The spirit that captured this member of the household was a dumb spirit—no talker, by Christ—split abroad today and as lively and potent as in the New Testament times. Yet in all the realms of sermons I cannot find a discourse concerning this dumb devil, which Christ charged upon in my text, saying: "Come out of him."

There has been much destructive agitation abroad in the world concerning the possession of evil spirits. Under the name of "dumb and deaf spirits" the tongue and madman speeches. When the influence was on the patient, he could not say a word—articulation was impossible. The spirit that captured this member of the household was a dumb spirit—no talker, by Christ—split abroad today and as lively and potent as in the New Testament times. Yet in all the realms of sermons I cannot find a discourse concerning this dumb devil, which Christ charged upon in my text, saying: "Come out of him."

There has been much destructive agitation abroad in the world concerning the possession of evil spirits. Under the name of "dumb and deaf spirits" the tongue and madman speeches. When the influence was on the patient, he could not say a word—articulation was impossible. The spirit that captured this member of the household was a dumb spirit—no talker, by Christ—split abroad today and as lively and potent as in the New Testament times. Yet in all the realms of sermons I cannot find a discourse concerning this dumb devil, which Christ charged upon in my text, saying: "Come out of him."

There has been much destructive agitation abroad in the world concerning the possession of evil spirits. Under the name of "dumb and deaf spirits" the tongue and madman speeches. When the influence was on the patient, he could not say a word—articulation was impossible. The spirit that captured this member of the household was a dumb spirit—no talker, by Christ—split abroad today and as lively and potent as in the New Testament times. Yet in all the realms of sermons I cannot find a discourse concerning this dumb devil, which Christ charged upon in my text, saying: "Come out of him."

There has been much destructive agitation abroad in the world concerning the possession of evil spirits. Under the name of "dumb and deaf spirits" the tongue and madman speeches. When the influence was on the patient, he could not say a word—articulation was impossible. The spirit that captured this member of the household was a dumb spirit—no talker, by Christ—split abroad today and as lively and potent as in the New Testament times. Yet in all the realms of sermons I cannot find a discourse concerning this dumb devil, which Christ charged upon in my text, saying: "Come out of him."

There has been much destructive agitation abroad in the world concerning the possession of evil spirits. Under the name of "dumb and deaf spirits" the tongue and madman speeches. When the influence was on the patient, he could not say a word—articulation was impossible. The spirit that captured this member of the household was a dumb spirit—no talker, by Christ—split abroad today and as lively and potent as in the New Testament times. Yet in all the realms of sermons I cannot find a discourse concerning this dumb devil, which Christ charged upon in my text, saying: "Come out of him."

There has been much destructive agitation abroad in the world concerning the possession of evil spirits. Under the name of "dumb and deaf spirits" the tongue and madman speeches. When the influence was on the patient, he could not say a word—articulation was impossible. The spirit that captured this member of the household was a dumb spirit—no talker, by Christ—split abroad today and as lively and potent as in the New Testament times. Yet in all the realms of sermons I cannot find a discourse concerning this dumb devil, which Christ charged upon in my text, saying: "Come out of him."

There has been much destructive agitation abroad in the world concerning the possession of evil spirits. Under the name of "dumb and deaf spirits" the tongue and madman speeches. When the influence was on the patient, he could not say a word—articulation was impossible. The spirit that captured this member of the household was a dumb spirit—no talker, by Christ—split abroad today and as lively and potent as in the New Testament times. Yet in all the realms of sermons I cannot find a discourse concerning this dumb devil, which Christ charged upon in my text, saying: "Come out of him."

There has been much destructive agitation abroad in the world concerning the possession of evil spirits. Under the name of "dumb and deaf spirits" the tongue and madman speeches. When the influence was on the patient, he could not say a word—articulation was impossible. The spirit that captured this member of the household was a dumb spirit—no talker, by Christ—split abroad today and as lively and potent as in the New Testament times. Yet in all the realms of sermons I cannot find a discourse concerning this dumb devil, which Christ charged upon in my text, saying: "Come out of him."

There has been much destructive agitation abroad in the world concerning the possession of evil spirits. Under the name of "dumb and deaf spirits" the tongue and madman speeches. When the influence was on the patient, he could not say a word—articulation was impossible. The spirit that captured this member of the household was a dumb spirit—no talker, by Christ—split abroad today and as lively and potent as in the New Testament times. Yet in all the realms of sermons I cannot find a discourse concerning this dumb devil, which Christ charged upon in my text, saying: "Come out of him."

There has been much destructive agitation abroad in the world concerning the possession of evil spirits. Under the name of "dumb and deaf spirits" the tongue and madman speeches. When the influence was on the patient, he could not say a word—articulation was impossible. The spirit that captured this member of the household was a dumb spirit—no talker, by Christ—split abroad today and as lively and potent as in the New Testament times. Yet in all the realms of sermons I cannot find a discourse concerning this dumb devil, which Christ charged upon in my text, saying: "Come out of him."

There has been much destructive agitation abroad in the world concerning the possession of evil spirits. Under the name of "dumb and deaf spirits" the tongue and madman speeches. When the influence was on the patient, he could not say a word—articulation was impossible. The spirit that captured this member of the household was a dumb spirit—no talker, by Christ—split abroad today and as lively and potent as in the New Testament times. Yet in all the realms of sermons I cannot find a discourse concerning this dumb devil, which Christ charged upon in my text, saying: "Come out of him."

There has been much destructive agitation abroad in the world concerning the possession of evil spirits. Under the name of "dumb and deaf spirits" the tongue and madman speeches. When the influence was on the patient, he could not say a word—articulation was impossible. The spirit that captured this member of the household was a dumb spirit—no talker, by Christ—split abroad today and as lively and potent as in the New Testament times. Yet in all the realms of sermons I cannot find a discourse concerning this dumb devil, which Christ charged upon in my text, saying: "Come out of him."

There has been much destructive agitation abroad in the world concerning the possession of evil spirits. Under the name of "dumb and deaf spirits" the tongue and madman speeches. When the influence was on the patient, he could not say a word—articulation was impossible. The spirit that captured this member of the household was a dumb spirit—no talker, by Christ—split abroad today and as lively and potent as in the New Testament times. Yet in all the realms of sermons I cannot find a discourse concerning this dumb devil, which Christ charged upon in my text, saying: "Come out of him."

There has been much destructive agitation abroad in the world concerning the possession of evil spirits. Under the name of "dumb and deaf spirits" the tongue and madman speeches. When the influence was on the patient, he could not say a word—articulation was impossible. The spirit that captured this member of the household was a dumb spirit—no talker, by Christ—split abroad today and as lively and potent as in the New Testament times. Yet in all the realms of sermons I cannot find a discourse concerning this dumb devil, which Christ charged upon in my text, saying: "Come out of him."

There has been much destructive agitation abroad in the world concerning the possession of evil spirits. Under the name of "dumb and deaf spirits" the tongue and madman speeches. When the influence was on the patient, he could not say a word—articulation was impossible. The spirit that captured this member of the household was a dumb spirit—no talker, by Christ—split abroad today and as lively and potent as in the New Testament times. Yet in all the realms of sermons I cannot find a discourse concerning this dumb devil, which Christ charged upon in my text, saying: "Come out of him."

There has been much destructive agitation abroad in the world concerning the possession of evil spirits. Under the name of "dumb and deaf spirits" the tongue and madman speeches. When the influence was on the patient, he could not say a word—articulation was impossible. The spirit that captured this member of the household was a dumb spirit—no talker, by Christ—split abroad today and as lively and potent as in the New Testament times. Yet in all the realms of sermons I cannot find a discourse concerning this dumb devil, which Christ charged upon in my text, saying: "Come out of him."

There has been much destructive agitation abroad in the world concerning the possession of evil spirits. Under the name of "dumb and deaf spirits" the tongue and madman speeches. When the influence was on the patient, he could not say a word—articulation was impossible. The spirit that captured this member of the household was a dumb spirit—no talker, by Christ—split abroad today and as lively and potent as in the New Testament times. Yet in all the realms of sermons I cannot find a discourse concerning this dumb devil, which Christ charged upon in my text, saying: "Come out of him."

There has been much destructive agitation abroad in the world concerning the possession of evil spirits. Under the name of "dumb and deaf spirits" the tongue and madman speeches. When the influence was on the patient, he could not say a word—articulation was impossible. The spirit that captured this member of the household was a dumb spirit—no talker, by Christ—split abroad today and as lively and potent as in the New Testament times. Yet in all the realms of sermons I cannot find a discourse concerning this dumb devil, which Christ charged upon in my text, saying: "Come out of him."

There has been much destructive agitation abroad in the world concerning the possession of evil spirits. Under the name of "dumb and deaf spirits" the tongue and madman speeches. When the influence was on the patient, he could not say a word—articulation was impossible. The spirit that captured this member of the household was a dumb spirit—no talker, by Christ—split abroad today and as lively and potent as in the New Testament times. Yet in all the realms of sermons I cannot find a discourse concerning this dumb devil, which Christ charged upon in my text, saying: "Come out of him."

There has been much destructive agitation abroad in the world concerning the possession of evil spirits. Under the name of "dumb and deaf spirits" the tongue and madman speeches. When the influence was on the patient, he could not say a word—articulation was impossible. The spirit that captured this member of the household was a dumb spirit—no talker, by Christ—split abroad today and as lively and potent as in the New Testament times. Yet in all the realms of sermons I cannot find a discourse concerning this dumb devil, which Christ charged upon in my text, saying: "Come out of him."

There has been much destructive agitation abroad in the world concerning the possession of evil spirits. Under the name of "dumb and deaf spirits" the tongue and madman speeches. When the influence was on the patient, he could not say a word—articulation was impossible. The spirit that captured this member of the household was a dumb spirit—no talker, by Christ—split abroad today and as lively and potent as in the New Testament times. Yet in all the realms of sermons I cannot find a discourse concerning this dumb devil, which Christ charged upon in my text, saying: "Come out of him."

There has been much destructive agitation abroad in the world concerning the possession of evil spirits. Under the name of "dumb and deaf spirits" the tongue and madman speeches. When the influence was on the patient, he could not say a word—articulation was impossible. The spirit that captured this member of the household was a dumb spirit—no talker, by Christ—split abroad today and as lively and potent as in the New Testament times. Yet in all the realms of sermons I cannot find a discourse concerning this dumb devil, which Christ charged upon in my text, saying: "Come out of him."

There has been much destructive agitation abroad in the world concerning the possession of evil spirits. Under the name of "dumb and deaf spirits" the tongue and madman speeches. When the influence was on the patient, he could not say a word—articulation was impossible. The spirit that captured this member of the household was a dumb spirit—no talker, by Christ—split abroad today and as lively and potent as in the New Testament times. Yet in all the realms of sermons I cannot find a discourse concerning this dumb devil, which Christ charged upon in my text, saying: "Come out of him."

There has been much destructive agitation abroad in the world concerning the possession of evil spirits. Under the name of "dumb and deaf spirits" the tongue and madman speeches. When the influence was on the patient, he could not say a word—articulation was impossible. The spirit that captured this member of the household was a dumb spirit—no talker, by Christ—split abroad today and as lively and potent as in the New Testament times. Yet in all the realms of sermons I cannot find a discourse concerning this dumb devil, which Christ charged upon in my text, saying: "Come out of him."

There has been much destructive agitation abroad in the world concerning the possession of evil spirits. Under the name of "dumb and deaf spirits" the tongue and madman speeches. When the influence was on the patient, he could not say a word—articulation was impossible. The spirit that captured this member of the household was a dumb spirit—no talker, by Christ—split abroad today and as lively and potent as in the New Testament times. Yet in all the realms of sermons I cannot find a discourse concerning this dumb devil, which Christ charged upon in my text, saying: "Come out of him."

There has been much destructive agitation abroad in the world concerning the possession of evil spirits. Under the name of "dumb and deaf spirits" the tongue and madman speeches. When the influence was on the patient, he could not say a word—articulation was impossible. The spirit that captured this member of the household was a dumb spirit—no talker, by Christ—split abroad today and as lively and potent as in the New Testament times. Yet in all the realms of sermons I cannot find a discourse concerning this dumb devil, which Christ charged upon in my text, saying: "Come out of him."

There has been much destructive agitation abroad in the world concerning the possession of evil spirits. Under the name of "dumb and deaf spirits" the tongue and madman speeches. When the influence was on the patient, he could not say a word—articulation was impossible. The spirit that captured this member of the household was a dumb spirit—no talker, by Christ—split abroad today and as lively and potent as in the New Testament times. Yet in all the realms of sermons I cannot find a discourse concerning this dumb devil, which Christ charged upon in my text, saying: "Come out of him."

There has been much destructive agitation abroad in the world concerning the possession of evil spirits. Under the name of "dumb and deaf spirits" the tongue and madman speeches. When the influence was on the patient, he could not say a word—articulation was impossible. The spirit that captured this member of the household was a dumb spirit—no talker, by Christ—split abroad today and as lively and potent as in the New Testament times. Yet in all the realms of sermons I cannot find a discourse concerning this dumb devil, which Christ charged upon in my text, saying: "Come out of him."

WORK OF VANDALS.

The Burning of Columbia by Gen. Sherman's Army

THIRTY-FIVE YEARS AGO

A Story of Suffering, Cruelty and Vandalism Graphically Told by Capt. D. A. Dickert.

The following is the story of the burning of Columbia in February, 1865, by Gen. Sherman's army as related by Capt. D. Augustus Dickert in his history of "Kershaw's Brigade."

When Sherman put his mighty army of war in motion Kershaw's brigade was hurried back to Charleston and to Gen. Sherman's headquarters on the bridge on the Edisto. Raising parties were sent out in every direction, destroying bridges and railroads, and as the southern army had no pontoon corps for crossing the river, the deep, sluggish waters of the Edisto, the bridge, it can be seen that the cutting of one bridge alone might be fatal to the army. It was discovered early in the march that Sherman did not intend to turn to the right or to the left, but to continue on his way, with the bridge as the center of operations. We were removed from the Edisto back to Charleston, and at the Northwest corner of the city, on the North Carolina railroad, at St. Stephens, on the Santee, it was feared that a riding party might have been sent to the Santee and cut the bridge, thereby isolating the army. Hardie had been in Charleston on and vicinity. Slowly Sherman "drained his weary length along." On the 13th of February the corps of Gen. Hardee reached Kingville and drove our men away from the bridge over the Congo.

On the 15th of February the advance column of the Twentieth corps came in sight of Columbia. All the bridges leading thereto were burned and the southern army was withdrawn to the eastern side. Frank Blair's corps, which was leading to Columbia at Hopkins, and kept a direct line for Camden. Another corps, the Fifteenth, crossed the Santee at Columbia, while the Fourth and Twentieth were to cross at President's and Alston. Orders had been given to evacuate Charleston, and the troops under Gen. McLea, at Fort Hole Swamp and along the coast were to rendezvous at St. Stephens on the Santee, and either make a junction with the western army at Chesler, S. C., or if not possible, to continue to Charleston or Charlevoix. The plan of the campaign was now to concentrate all the forces of Hood's State troops and Hardee's at some point in upper South Carolina, and North Carolina, and then to move on to the coast, and either make a junction with the western army at Chesler, S. C., or if not possible, to continue to Charleston or Charlevoix. The plan of the campaign was now to concentrate all the forces of Hood's State troops and Hardee's at some point in upper South Carolina, and North Carolina, and then to move on to the coast, and either make a junction with the western army at Chesler, S. C., or if not possible, to continue to Charleston or Charlevoix.

On the morning of February the 16th the army, without any warning, was told to march. The city of Columbia was shelled by the city of Columbia. Now it must be remembered that this was not for the purpose of crossing the river, for one of Sherman's corps had already crossed the city and two others were in the city. The plan of the campaign was now to concentrate all the forces of Hood's State troops and Hardee's at some point in upper South Carolina, and North Carolina, and then to move on to the coast, and either make a junction with the western army at Chesler, S. C., or if not possible, to continue to Charleston or Charlevoix. The plan of the campaign was now to concentrate all the forces of Hood's State troops and Hardee's at some point in upper South Carolina, and North Carolina, and then to move on to the coast, and either make a junction with the western army at Chesler, S. C., or if not possible, to continue to Charleston or Charlevoix.

On the morning of February the 16th the army, without any warning, was told to march. The city of Columbia was shelled by the city of Columbia. Now it must be remembered that this was not for the purpose of crossing the river, for one of Sherman's corps had already crossed the city and two others were in the city. The plan of the campaign was now to concentrate all the forces of Hood's State troops and Hardee's at some point in upper South Carolina, and North Carolina, and then to move on to the coast, and either make a junction with the western army at Chesler, S. C., or if not possible, to continue to Charleston or Charlevoix. The plan of the campaign was now to concentrate all the forces of Hood's State troops and Hardee's at some point in upper South Carolina, and North Carolina, and then to move on to the coast, and either make a junction with the western army at Chesler, S. C., or if not possible, to continue to Charleston or Charlevoix.

On the morning of February the 16th the army, without any warning, was told to march. The city of Columbia was shelled by the city of Columbia. Now it must be remembered that this was not for the purpose of crossing the river, for one of Sherman's corps had already crossed the city and two others were in the city. The plan of the campaign was now to concentrate all the forces of Hood's State troops and Hardee's at some point in upper South Carolina, and North Carolina, and then to move on to the coast, and either make a junction with the western army at Chesler, S. C., or if not possible, to continue to Charleston or Charlevoix. The plan of the campaign was now to concentrate all the forces of Hood's State troops and Hardee's at some point in upper South Carolina, and North Carolina, and then to move on to the coast, and either make a junction with the western army at Chesler, S. C., or if not possible, to continue to Charleston or Charlevoix.

On the morning of February the 16th the army, without any warning, was told to march. The city of Columbia was shelled by the city of Columbia. Now it must be remembered that this was not for the purpose of crossing the river, for one of Sherman's corps had already crossed the city and two others were in the city. The plan of the campaign was now to concentrate all the forces of Hood's State troops and Hardee's at some point in upper South Carolina, and North Carolina, and then to move on to the coast, and either make a junction with the western army at Chesler, S. C., or if not possible, to continue to Charleston or Charlevoix. The plan of the campaign was now to concentrate all the forces of Hood's State troops and Hardee's at some point in upper South Carolina, and North Carolina, and then to move on to the coast, and either make a junction with the western army at Chesler, S. C., or if not possible, to continue to Charleston or Charlevoix.

On the morning of February the 16th the army, without any warning, was told to march. The city of Columbia was shelled by the city of Columbia. Now it must be remembered that this was not for the purpose of crossing the river, for one of Sherman's corps had already crossed the city and two others were in the city. The plan of the campaign was now to concentrate all the forces of Hood's State troops and Hardee's at some point in upper South Carolina, and North Carolina, and then to move on to the coast, and either make a junction with the western army at Chesler, S. C., or if not possible, to continue to Charleston or Charlevoix. The plan of the campaign was now to concentrate all the forces of Hood's State troops and Hardee's at some point in upper South Carolina, and North Carolina, and then to move on to the coast, and either make a junction with the western army at Chesler, S. C., or if not possible, to continue to Charleston or Charlevoix.

On the morning of February the 16th the army, without any warning, was told to march. The city of Columbia was shelled by the city of Columbia. Now it must be remembered that this was not for the purpose of crossing the river, for one of Sherman's corps had already crossed the city and two others were in the city. The plan of the campaign was now to concentrate all the forces of Hood's State troops and Hardee's at some point in upper South Carolina, and North Carolina, and then to move on to the coast, and either make a junction with the western army at Chesler, S. C., or if not possible, to continue to Charleston or Charlevoix. The plan of the campaign was now to concentrate all the forces of Hood's State troops and Hardee's at some point in upper South Carolina, and North Carolina, and then to move on to the coast, and either make a junction with the western army at Chesler, S. C., or if not possible, to continue to Charleston or Charlevoix.

On the morning of February the 16th the army, without any warning, was told to march. The city of Columbia was shelled by the city of Columbia. Now it must be remembered that this was not for the purpose of crossing the river, for one of Sherman's corps had already crossed the city and two others were in the city. The plan of the campaign was now to concentrate all the forces of Hood's State troops and Hardee's at some point in upper South Carolina, and North Carolina, and then to move on to the coast, and either make a junction with the western army at Chesler, S. C., or if not possible, to continue to Charleston or Charlevoix. The plan of the campaign was now to concentrate all the forces of Hood's State troops and Hardee's at some point in upper South Carolina, and North Carolina, and then to move on to the coast, and either make a junction with the western army at Chesler, S. C., or if not possible, to continue to Charleston or Charlevoix.

There has been much destructive agitation abroad in the world concerning the possession of evil spirits. Under the name of "dumb and deaf spirits" the tongue and madman speeches. When the influence was on the patient, he could not say a word—articulation was impossible. The spirit that captured this member of the household was a dumb spirit—no talker, by Christ—split abroad today and as lively and potent as in the New Testament times. Yet in all the realms of sermons I cannot find a discourse concerning this dumb devil, which Christ charged upon in my text, saying: "Come out of him."

There has been much destructive agitation abroad in the world concerning the possession of evil spirits. Under the name of "dumb and deaf spirits" the tongue and madman speeches. When the influence was on the patient, he could not say a word—articulation was impossible. The spirit that captured this member of the household was a dumb spirit—no talker, by Christ—split abroad today and as lively and potent as in the New Testament times. Yet in all the realms of sermons I cannot find a discourse concerning this dumb devil, which Christ charged upon in my text, saying: "Come out of him."

There has been much destructive agitation abroad in the world concerning the possession of evil spirits. Under the name of "dumb and deaf spirits" the tongue and madman speeches. When the influence was on the patient, he could not say a word—articulation was impossible. The spirit that captured this member of the household was a dumb spirit—no talker, by Christ—split abroad today and as lively and potent as in the New Testament times. Yet in all the realms of sermons I cannot find a discourse concerning this dumb devil, which Christ charged upon in my text, saying: "Come out of him."

There has been much destructive agitation abroad in the world concerning the possession of evil spirits. Under the name of "dumb and deaf spirits" the tongue and madman speeches. When the influence was on the patient, he could not say a word—articulation was impossible. The spirit that captured this member of the household was a dumb spirit—no talker, by Christ—split abroad today and as lively and potent as in the New Testament times. Yet in all the realms of sermons I cannot find a discourse concerning this dumb devil, which Christ charged upon in my text, saying: "Come out of him."

There has been much destructive agitation abroad in the world concerning the possession of evil spirits. Under the name of "dumb and deaf spirits" the tongue and madman speeches. When the influence was on the patient, he could not say a word—articulation was impossible. The spirit that captured this member of the household was a dumb spirit—no talker, by Christ—split abroad today and as lively and potent as in the New Testament times. Yet in all the realms of sermons I cannot find a discourse concerning this dumb devil, which Christ charged upon in my text, saying: "Come out of him."

There has been much destructive agitation abroad in the world concerning the possession of evil spirits. Under the name of "dumb and deaf spirits" the tongue and madman speeches. When the influence was on the patient, he could not say a word—articulation was impossible. The spirit that captured this member of the household was a dumb spirit—no talker, by Christ—split abroad today and as lively and potent as in the New Testament times. Yet in all the realms of sermons I cannot find a discourse concerning this dumb devil, which Christ charged upon in my text, saying: "Come out of him."

There has been much destructive agitation abroad in the world concerning the possession of evil spirits. Under the name of "dumb and deaf spirits" the tongue and madman speeches. When the influence was on the patient, he could not say a word—articulation was impossible. The spirit that captured this member of the household was a dumb spirit—no talker, by Christ—split abroad today and as lively and potent as in the New Testament times. Yet in all the realms of sermons I cannot find a discourse concerning this dumb devil, which Christ charged upon in my text, saying: "Come out of him."

There has been much destructive agitation abroad in the world concerning the possession of evil spirits. Under the name of "dumb and deaf spirits" the tongue and madman speeches. When the influence was on the patient, he could not say a word—articulation was impossible. The spirit that captured this member of the household was a dumb spirit—no talker, by Christ—split abroad today and as lively and potent as in the New Testament times. Yet in all the realms of sermons I cannot find a discourse concerning this dumb devil, which Christ charged upon in my text, saying: "Come out of him."

There has been much destructive agitation abroad in the world concerning the possession of evil spirits. Under the name of "dumb and deaf spirits" the tongue and madman speeches. When the influence was on the patient, he could not say a word—articulation was impossible. The spirit that captured this member of the household was a dumb spirit—no talker, by Christ—split abroad today and as lively and potent as in the New Testament times. Yet in all the realms of sermons I cannot find a discourse concerning this dumb devil, which Christ charged upon in my text, saying: "Come out of him."

There has been much destructive agitation abroad in the world concerning the possession of evil spirits. Under the name of "dumb and deaf spirits" the tongue and madman speeches. When the influence was on the patient, he could not say a word—articulation was impossible. The spirit that captured this member of the household was a dumb spirit—no talker, by Christ—split abroad today and as lively and potent as in the New Testament times. Yet in all the realms of sermons I cannot find a discourse concerning this dumb devil, which Christ charged upon in my text, saying: "Come out of him."

There has been much destructive agitation abroad in the world concerning the possession of evil spirits. Under the name of "dumb and deaf spirits" the tongue and madman speeches. When the influence was on the patient, he could not say a word—articulation was impossible. The spirit that captured this member of the household was a dumb spirit—no talker, by Christ—split abroad today and as lively and potent as in the New Testament times. Yet in all the realms of sermons I cannot find a discourse concerning this dumb devil, which Christ charged upon in my text, saying: "Come out of him."

There has been much destructive agitation abroad in the world concerning the possession of evil spirits. Under the name of "dumb and deaf spirits" the tongue and madman speeches. When the influence was on the patient, he could not say a word—articulation was impossible. The spirit that captured this member of the household was a dumb spirit—no talker, by Christ—split abroad today and as lively and potent as in the New Testament times. Yet in all the realms of sermons I cannot find a discourse concerning this dumb devil, which Christ charged upon in my text, saying: "Come out of him."

SOME PLAIN TALK

To Sixty-four Legislators Who Voted for Free Passes.

The following plain talk from Anderson Mail is commended to the sixty-four members of the House of Representatives who voted for free passes:

And the house by a vote of 64 to 38 repealed the anti-free pass law! Sixty-four members of the house want the railroads to give them free passes when the State gives them 5 cents a mile each way and they make 2 cents of that clear, as the railroad fare is only 2 cents a mile, and if they buy a mileage book it is only 24 cents, so that they can make half of it clear. But whatever it is the State pays it and more too, and yet these 64 want free passes. For what? The railroads are willing to give them—and why? You plain people who work on your farms and business men who stand in your places of business day after day ask yourselves why these railroads are willing to give these free passes and then give a plain, common sense answer to it. Do railroads do business for the fun of the thing? Do they not expect returns of some sort for every investment? And isn't the giving of free passes an investment? And do not the railroads know that these legislators may have to pass on legislation affecting railroads? And don't they know that every legislator who accepts a free pass from them is to that extent under an obligation to them? They do not call it bribery or an attempt to buy a man's influence or his vote. Oh no, they have a nicer name for it than that. They call it exchequerism. "Courtesies" is a heap pleasanter word and there is no unpleasant odor about it. These legislators are sent there to represent the interests of the people and some of them have a heap of money. They are sent there to say about the "dear people" and "my people" and the people pay them for their services, and not only pay them by the day but go farther and pay them a good allowance for traveling expenses in the shape of mileage, and then they go and ask the railroads for free passes.

Why should a representative ask for a free pass? Can he be true to the trust reposed in him when an issue is joined between the people and the railroads? Admit for the sake of the argument that he can, then why should he put himself in a position to be suspected? A true representative ought to be like Caesar's wife, above suspicion. We do not believe it is right for legislators to accept free passes for the reason as stated above that the railroads expect a return of some sort for every investment and a legislator should keep himself free from any sort of obligation to them—not in any spirit of hostility to them, but to maintain attitude of fairness and impartiality.

When the Reform movement began more than 10 years ago one of its battle cries was "no free passes," and when Gov. Tillman accepted free pass No. 1 this editor exhoriated him mercilessly for accepting it, and the anti-free pass law followed and has stood for 10 years, and we have not seen the tenths of the people today endorse it yet. If, as the father of the bill, Mr. Spears, said the law is a reflection upon the integrity of the public men of the State, that is to be said of the man who repealed the law. He accepted free passes. The anti-free pass law is no more a reflection upon any public man who "supposed to do right," than the law forbidding a man to drink is a reflection upon a man who drank.

The Mail hits the nail on the head with every stroke.

A GREAT ARMY AND NAVY

What Militarism and Imperialism will Cost this Country

Here are figures, compiled from the latest available government statistics, showing that the United States is paying a greater price for militarism than any other nation on earth, and almost as much as any two others together:

United States—Army	\$175,000,000
Navy	78,696,933
Pensions	145,216,230
England—Army	\$398,942,103
Navy	134,975,000
Pensions	1,467,840
France—Army	\$125,855,207
Pensions included in above	60,720,102
Germany—Army	\$186,575,369
Navy	\$169,623,290
Pensions	33,353,250
Russia—Army	\$159,185,000
Navy	41,532,000
Austria—Army	\$20,717,000
Navy	\$2,640,000
Italy—Army	\$52,859,000
Navy	\$2,207,000
Japan—Army	\$78,696,000
Navy	\$2,207,000
United States—Army	\$100,000,000
Navy	20,000,000
England—Army	254,000
Navy	110,640
France—Army	579,519
Navy	42,465
Germany—Army	479,229
Navy	26,651
Russia—Army	883,148
Navy	37,164
Austria—Army	265,608
Navy	12,935
Italy—Army	211,906
Navy	23,692
Japan—Army	235,598
Navy	23,692

And for this enormous expenditure we have a smaller army than any of the European Powers and a smaller navy than any except Austria. The statistics follow:

United States—Army 100,000,000 Navy 20,000,000 England—Army 254,000 Navy 110,640 France—Army 579,519 Navy 42,465 Germany—Army 479,229 Navy 26,651 Russia—Army 883,148 Navy 37,164 Austria—Army 265,608 Navy 12,935 Italy—Army 211,906 Navy 23,692 Japan—Army 235,598 Navy 23,692

There are many ways of proposing, but for the "top of the head" and for the "bottom of the pocket," nothing could well surpass the specimen furnished by the Puritan and the girl who had won his affections. Riding up to her father's house, he asked her to be called "Rachel," he said, "The Lord hath sent me to marry thee." And such were the scenes from the "Sally" of the Cape